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VOLUME XXV, No. 22

MONDAY, APRIL 18, 1932

WHOLE No. 685

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WHOLE No. 685

DIET IN ANCIENT MEDICAL PRACTICE AS SHOWN BY CELSUS IN HIS DE MEDICINA

(Concluded from page 165)

In his treatment of consumption Celsus mentions a number of species of the disease. In the case of *atrophia*, one person through fear will take less food, another through strong appetite will take more food than he ought to take, so that the former does not take enough food to maintain his strength, the latter takes food in excess of his digestive powers. The disease is called *cachexia* when one has not had the necessary articles of food for a long time, or has taken food to which he has not been accustomed, or food which has not been nourishing.

Now, if it appears that the body is not being nourished, this situation should be remedied; if one has taken less food than he ought to eat, the amount of food should be increased, but gradually, lest the additional amount cause indigestion. But, if one is accustomed to take more food than is sufficient, he should abstain from food for one day, then begin with a small amount of food, and add to the amount daily until he comes to the proper quantity. The food ought to be of those things which digest easily and which are especially nourishing. Therefore, the use of austere wine also is necessary.

In case the disease becomes worse, it is a veritable *phthisis*. So long as fever continues, it is necessary for the patient sometimes to practice abstinence from food, sometimes, however, to use seasonable foods (i. e. the condition of the patient is to determine whether food shall or shall not be given to him), and at the same time to drink water. Milk also, which is poisonous in case of pains in the head and in acute fevers, in excessive thirst occasioned by such fevers, when the *praecordia* swell, or in hemorrhages, is helpful in *phthisis*, as in all long and difficult fevers. But, if the fever has not yet come on or has already subsided, the food ought to be at first sharp, as garlic (*alium*), leek (*porrum*) in vinegar, or endive (*intubus*) in vinegar, basil (*ocimum*), lettuce (*lactuca*); the food should then be mild, as gruel made from ptisan, from *halica*, or from starch (*amulum*), with the addition of milk. Rice, also, and, if there is nothing else, grits (*far*) will do. One should use these foods in turn, adding certain foods of the middle class, especially brains, or small fish, and the like. Light and austere wine may be taken.

If the condition becomes more severe and neither the fever nor the cough abates, the patient should drink water, then wine; if there is no cough, he should have a lukewarm potion. When there is abatement of the fever and of the coughing, it is helpful to give food every day. The most important things to be kept in mind are nourishment, drink, and light exercise (riding,

sailing). When one begins to get a little better, he ought to increase the amount of food¹⁸¹.

EPILEPSY¹⁸²

Epilepsy was well known to the Romans. They called it *morbus comitialis*, *maior*, or *sacer*. Dietetic rules prescribed that food should be given to the patient on the third day after an attack, directly after the hour on which the patient had been taken ill. Certain foods should *not* be given to him. Among these foods are gruels, foods soft or easy of digestion, and meat, especially pork. The diet was to be chosen from food of the middle class, since the patient required strength. Celsus advised that, if the regimen thus outlined gave no help, another procedure should be tried. The patient was then to eat a little and to rest after exercise, and, later in the day, to take supper. After an interval of three or four days the patient was to select a day or two on which he should use a pungent diet. Another plan suggested for persons who were not cured by these methods included the use of boiled water only for drinking¹⁸³.

ELEPHANTIASIS¹⁸⁴

Celsus states that elephantiasis is a disease scarcely known in Italy. At the beginning of the disorder, the patient should fast for three days, taking only the food necessary to keep up his strength; then his strength was to be recruited gradually. Later, the patient must exercise. He should eat nothing fat or glutinous; things likely to cause flatulence were to be avoided. Wine might be taken, but not during the first days of the illness¹⁸⁵.

APOPLEXY¹⁸⁶

The diet suggested for patients liable to apoplexy is food chosen from the middle class, but by no means fat. Certain kinds of acrid foods and wine must be avoided¹⁸⁷.

RESOLUTIO NERVORUM: PALSY

Palsy (*resolutio nervorum*) is a disease common everywhere, affecting sometimes the whole body, sometimes only a portion of it. The food ought to be from the middle class, especially game; the drink should be warm water without wine. However, if the disturbance is of long standing, Greek salt wine may be given every

¹⁸¹ 3.22.1, 2, 4, 5, 6, 7, 9, 10, 11, 13, 14.

¹⁸² Paulus Aegineta 3.13; Hippocrates, De Morbo Sacro; Galen, De Symptomatum Differentiis 3, De Locis Affectis 3.11, De Puero Epileptico; Pliny, N. H. 20.114, 25.5, 28.83, 32.33, 112; Festus 268 (Lindsay); Prohibere comitia, dicitur vitare diem morbo, qui vulgo quidem maior, ceterum ob id ipsum comitialis appellatur; Lucretius 3.485; Gellius 17.15.6.

¹⁸³ 3.23.3-7.
¹⁸⁴ Paulus Aegineta 4.1; Pliny, N. H. 20.144, 26.7-8, 20.109. Eadem < = asparagus > in aceto decocta contra elephantiasin proficit; Lucretius 6.1114; Scribonius Largus 102; Plutarch, Symposion 7; Galen, Ad Glauconem 2.10, De Causis Morborum 7.

¹⁸⁵ 3.25.2-3.
¹⁸⁶ Hippocrates, Aphorisms 2.42; Galen, De Locis Affectis 3.11; Paulus Aegineta 3.18.
¹⁸⁷ 3.26.

fourth or fifth day as a purge. In case of tremor (twitching) of the nerves, (i. e. incipient paralysis), the patient may take any food he chooses, provided he observes that it digests. After partaking of food, he should avoid anxieties¹⁵⁸.

INTERNAL SUPPURATIONS

Suppurations may occur in any internal part of the body. For patients thus afflicted gruels and warm water are best. When the pus ceases to discharge, foods should be chosen which are easily digested and are more substantial, but they should be taken cold. Water, too, should be cold. However, the change from warm food and drink to cold must be gradual. At first such things as pine-nuts, Greek nuts, or Abellan nuts may be eaten with honey. Later, honey should be avoided, that the scar tissue may the more quickly be formed (*quo maturius induci cicatrix possit*: see 3.27.4)¹⁵⁹.

CEPHALAEA¹⁶⁰

Pains in the head (*cephalaea*) are not fatal; yet they may be severe. It is better to abstain from food, and, if possible, from drink; if one must drink, he should drink water. If the pain continues on the following day, he should take nothing but water. This, with other suggested treatments, removes the trouble within a day or two, especially if the trouble was due to wine or to indigestion¹⁶¹.

CYNICUS SPASMUS

Cynicus spasmus, a disorder which affects the face, demands abstinence from wine; the food taken should be from the middle class¹⁶².

GRAVEDO¹⁶³

Gravedo Hippocrates calls *coryzae*, the common cold. Usually the ordinary diet may be followed, but, if one is temperate for a day or two, the cold disappears. For one who is subject to colds, the diet should be restricted to half the ordinary quantity; it should include eggs, starch, and similar things which produce a thicker phlegm. One should endure thirst as much as he can. When he begins to feel better, he may eat a small fish, or some meat, but he should be warned not to return immediately to a full diet. Pure wine should be used rather freely¹⁶⁴.

DISEASES OF THE NECK

The Greeks, according to Celsus, gave the following names to the diseases of the neck: opisthotonus, emprosthotonus, and tetanus. The same method of treatment and advice regarding diet apply to all three. All food which requires chewing should be avoided for

a long period of time. Gruels and sorbile eggs should be used. If the neck appears better, one may use as food pulse or mash well moistened. It is better for the patient to chew bread before he takes wine, since wine is especially dangerous, and so its use should be deferred¹⁶⁵.

DISEASES OF THE FAUCES

After a treatment has been suggested for the disorder called *angina* and after the pain has been relieved, the patient should begin with a moist diet, especially with hydromel. Then, he should take soft food, not acrid, until the *fauces* return to their healthy condition. In case of an ulcer in the *fauces* the food taken ought not to be acrid or rough; the patient should use lentils, honey, porridge, milk, barley-water, fat meat, and especially leeks, and whatever is mixed with leeks. It is better to drink as little as possible; water may be given, either pure water or water with which quinces or dates have been cooked¹⁶⁶. A cough usually follows ulceration of the *fauces*. After observing certain suggested exercises, one is to eat three ounces of very mellow figs stewed over the fire. If there is a moist cough, the drink should be made of mint, sweet almonds, and starch; then one may take other light food, beginning with dry bread. A severe dry cough may be relieved by the taking of a cup of tart wine, provided this be done not more than three or four times, and at proper intervals. No matter what kind of a cough one has, the diet should be sometimes soft, as mallows or nettles, sometimes acrid, as milk boiled with garlic; at other times one should give the patient gruels to which *laser* has been added, or in which leeks have been boiled until they have melted. A sorbile egg with sulphur added may be taken; for drink, lukewarm water should be used at first; later, water and wine should be used by turns from day to day¹⁶⁷.

SPITTING BLOOD¹⁶⁸

The amount of danger that attaches to the spitting of blood varies. The danger is greater if the bleeding comes from the *fauces* or from the internal organs. When the blood comes from the mouth, meat and drink do no harm. If fever is present, the physician should give a gruel; if there is no fever, the physician should give washed grits or bread dipped in cold water, with a soft egg. For drink the patient may have sweet wine or cold water, but it must be remembered that a little thirst is helpful to one in this condition¹⁶⁹.

THE STOMACH¹⁷⁰

No organ is more susceptible to troublesome disorders than the stomach. In case of flatulency, abstinence from food is at all times advisable. After certain exercises warm food, not flatulent, may be taken. For liquids a warm drink is best, first of all water; when the

¹⁵⁸3.27.1. ¹⁵⁹3.27.4.

¹⁶⁰Paulus Aegineta 3.4; Galen, De Compositione Medicamentorum Secundum Locos 2.

¹⁶¹4.2.3-5.

¹⁶²4.3.2-3 (2.2.2-3).—There has been a change in the arrangement and in the numbering of the chapters in Book 4. Marx retains in parentheses the older division-numbers. The double references in these notes will be of service to one who uses some edition of Celsus prior to Marx's (e.g. that of Milligan).

¹⁶³Paulus Aegineta 3.28; Hippocrates, De Victu Acutorum 39, De Morbis 2-3; Galen, De Compositione . . . 6 (see note 160, above), De Locis Affectis 4; Pliny, N. H. 34.53.

¹⁶⁴4.5 (2.4).

¹⁶⁵4.6(1).6. Celsus's words here are *Celerius tamen etiam panis mandendus quam vinum gustandum* . . .

¹⁶⁶4.9(1.3). ¹⁶⁷4.10(4.4).

¹⁶⁸Paulus Aegineta 3.31; Hippocrates, De Morbis 31; Galen, De Methodo Medendi 5, De Compositione . . . 4, 7 (see note 160, above); Pliny, N. H. 26.16.

¹⁶⁹4.11(4.5).

¹⁷⁰Paulus Aegineta 2.45; Galen, De Compositione . . . 8 (see note 160, above).

inflation has abated, a tart wine may be used. Celsus lays down the rule that, if by a certain regimen a sufferer has been cured or relieved, he should continue with that regimen, since the same weakness is likely to return. When there appears to be inflammation, rest and abstinence from food are to be employed. If there are ulcers of the stomach, the patient should eat light and glutinous foods, but he should not eat to satiety. All articles acrid and acid are to be avoided. If there is no fever, sweet wine may be used; however, if such wine causes inflation, the patient should use a milder wine, but the wine should be neither very cold nor very hot. If there is a quantity of phlegm in the stomach, everything eaten or drunk should be warm; the patient should avoid things which cause phlegm. When the stomach is troubled with bile, the patient should use food easy of digestion and not displeasing to the stomach, and a tart wine.

The most common and distressing disorder of the stomach is weakness, when the food can not be retained, and as a result the body does not receive nourishment. Food should, in such cases, be taken cold; further, the food taken should be food difficult of digestion. Many persons who can digest nothing else digest beef. Fowls, game, and fish, except the harder varieties, should not be given. Cold wine is the best to drink, especially Raetic or Allobrogic, or any other which is both tart and seasoned with resin. If this is not to be had, use should be made of a very rough wine, particularly Signine¹⁷¹.

PAIN IN THE SIDES

If pain in the sides continues after the prescribed treatment has been followed, warm food and drink must be used; the patient should avoid everything cold. Acid food and stronger wine may be employed when the cough has abated. The cure is more difficult if the condition becomes acute. The food should be quite thin and mild; gruel made of grits should be used. Chicken broth with leeks is not to be given until the third day, and then only if the strength admits of it. As the violence of the pain subsides, the patient may be put upon a fuller diet, with some wine, provided nothing is given which chills the body or irritates the *fauces*. If after recovery a cough remains, it is wise for the patient to forego eating for a day, then to take a little wine with food. If the cough persists, it will be helpful to drink a cup of sweet wine or mild wine¹⁷².

PERIPLEUMONIACUS MORBUS¹⁷³

Celsus very acutely remarks concerning the disease which, following the Greeks, he calls *peripleumoniacus morbus*, *Id genus morbi plus periculi quam doloris habet* (4.14 [7] 1). The patient is to have no salt, acrid, bitter, or astringent foods, but only foods of a milder kind. At the beginning, gruel of grits or rice in which fresh fat has been boiled should be given to him. In addition he may have a sorbile egg, pine-nuts, bread

with honey, or washed grits with hydromel; for drink he may have not only pure water, but also tepid hydromel. Hydromel may be given cold in the summer time, provided there is no reason against it. These things should be given every other day, if the disease is on the increase. When there is no increase of the disease, as much as possible the patient should abstain from everything except tepid water. If his strength fails, the physician may let him take hydromel. When the patient begins to recover, he should abstain from wine for several days, and add to his diet potherbs (such as leeks), meat (the feet of pigs), and small fish. For some time the diet must be of soft and mild food¹⁷⁴.

THE LIVER¹⁷⁵

In liver complaints the diet should be of gruels, and all food should be taken warm; the food should not be too nourishing. Diuretic foods are helpful. All cold things must be avoided, for nothing is more harmful to the liver¹⁷⁶.

THE SPLEEN¹⁷⁷

In disorders of the spleen, everything sweet is harmful; so, too, are milk and cheese. Acids are most suitable, and so it is good to taste sharp vinegar by itself. Salt fish may be eaten, or olives in hard brine, lettuce, endive, and beets in vinegar, and mustard, wild radish, and parsnips. The feet of animals are helpful, as are lean birds and game. Thin and tart wine may be given; in fact all foods that are diuretic may be given. It is helpful to eat the spleen of cattle; rocket and cress are remarkable for attenuating the spleen¹⁷⁸.

THE KIDNEYS¹⁷⁹

One whose kidneys are diseased should take neither cold food nor cold drink; he should abstain from everything salt, acrid, acid, and from fruit of the apple variety. He should drink freely¹⁸⁰.

COELIC DISORDERS

Coelic disorders (disorders of the stomach) demand vomiting after meals; the bowels are then to be loosened by milk and salt wine taken cold. Green figs may be given, if they are in season. Food and drink should be given gradually; at intervals the patient may take two or three cupfuls of milk or wine, and food in proportion. A cup of milk with an equal quantity of water is good. Warm and acrid food is suitable. After a time the diet should begin to include those things which bind the bowels. Strong roasted meat and two or three cups of boiled rain water (soft water) may be given. If the disturbance becomes of long standing, the patient should drink wine or water every other day, and at times sip a single cup of wine; he should take food between the times of drinking¹⁸¹.

¹⁷⁴4.14(7).

¹⁷⁵Paulus Aegineta 3.46; Hippocrates, De Internis Affectionibus 30; Galen, De Methodo Medendi 13.

¹⁷⁶4.15(8).

¹⁷⁷Paulus Aegineta 3.49; Hippocrates, De Internis Affectionibus 30-34.

¹⁷⁸4.16(9).3.

¹⁷⁹Paulus Aegineta 3.45; Hippocrates, De Morbis 15, Aphorisms 4.76; Galen, De Compositione . . . 10 (see note 160, above), De Affectionibus Renum. ¹⁸⁰4.17(10). ¹⁸¹4.19(12).

¹⁷¹4.12(5). ¹⁷²4.13(6).

¹⁷³Paulus Aegineta 3.39, 33; Hippocrates, De Morbis 2; Galen, De Compositione . . . 7 (see note 160, above); Pliny, N. H. 20, 176, 22.108, 23.123.

THE SMALL INTESTINE

Celsus suggests that the patient whose small intestine is affected should drink nothing at first; later, the patient may take gruel. When he is free from pain and fever, he may have a fuller diet, but he should avoid flatulent and strong foods, so that he will not injure the weakened intestine. He should drink nothing but pure water, since everything vinous or acid is harmful¹⁸².

THE LARGE INTESTINE

Food and drink should not be given until the pain in the large intestine is past¹⁸³.

DYSENTERY¹⁸⁴

Dysentery is described by Celsus as an ulceration of the intestines. The food should be that which will act as a gentle astringent on the bowels. Diuretics, if they act properly, aid in another way, by removing the humor. However, if they do not produce this effect, they are harmful; therefore they should not be administered except to patients in whom they produce the desired effect. If there is fever, pure warm water or that which is astringent should be used. If this can not be had, light tart wine should be used. If, after a trial of several days, this does not help and the affliction becomes of long standing, a drink of rather cold water binds the ulcers, and better health begins, but, when the bowels become bound, there should be a return at once to warm liquids. If there is a discharge of blood, both food and drink should be astringent¹⁸⁵.

LIENTERY¹⁸⁶

Lientery is a disease of the intestines when the food passes through them without the process of digestion taking place. Food should be taken which binds the bowels¹⁸⁷.

TENESMUS

A disorder which closely resembles dysentery the Greeks call *tenesmus*. Every other day water and light tart wine are to be drunk alternately. The drink ought to be lukewarm, or more nearly cold; the diet should be that which is indicated for sufferers from dysentery¹⁸⁸.

PURGING¹⁸⁹

Purging is marked by a liquid and frequent discharge. A purging for a few days may be beneficial, but, if the purging is long continued, serious trouble follows. If the purging ceases of its own accord, the patient should take but little food and drink. On the following day he may take a little astringent food. On the third day he should take astringent food, and a little undiluted wine. If the condition continues on the following day, he should eat more, but vomit. As a general

rule, the patient should seek to control the disorder by thirst, fasting, and vomiting until the disorder ceases. Another method is as follows. The patient should take supper, then vomit. He should rest on the following day; then in the evening he should eat one-half pound of bread with some Aminaeon wine, after which he should eat something roasted, especially a bird, and drink more of the same wine mixed with rain water. He should continue with this plan until the fifth day, then vomit again. Celsus states that Asclepiades believed that liquids should always be given cold, but in Celsus's opinion the patient may use them either hot or cold, the choice to be determined by his own experience¹⁹⁰.

DISEASES IN JOINTS OF THE HANDS OR THE FEET

Diseases in joints of the hands or the feet are frequent and are of long duration. Some sufferers have prevented this affliction from returning by drinking asses' milk. Others have remained free from this disease 'for their entire lives' (i. e. for the balance of their lives?) by abstaining from wine for a whole year¹⁹¹.

In the final chapter of Book 4¹⁹², Celsus states that one who is recovering from an illness should frequently have a change of *locus*, climate, and food. After he has taken wine for three or four days, he should refrain from it for a day or two, and should drink water. When he has fully recovered, he ought to return to his former regimen slowly, since a violent change is dangerous.

In the Introduction to Book 5, which deals with medicines, Celsus states that, while they are helpful in many instances, Asclepiades for the most part did not use them, because they are harmful to the stomach; therefore, he paid more attention to diet.

WOUNDS

After a wound has been cared for, the patient must be put to bed; if the wound is severe, he should take no food, at least no more than his strength permits, until the inflammation sets in. His thirst may be satisfied with warm water; however, cold water may be used in summer, if the patient has no fever or pain. There is really no fixed rule to follow, except that attention should be given to the strength of the patient, since his weakness may necessitate the administering of food immediately. This food should be thin and should be given in small quantities, sufficient only to sustain the patient. Frequently when one is sinking under hemorrhage, wine should be administered at once before anything else is done (wine is otherwise very prejudicial to a wound)¹⁹³.

After a wound has been cleansed, a food of good juice should be given to the patient; all acrid things should be avoided. Birds, game, and boiled pork may be given. Wine is always harmful when inflammation or fever is present. If the wound is not dangerous, but only superficial, the use, in moderation, of a very old wine may help the wound to heal over¹⁹⁴.

¹⁸²4.20(13).

¹⁸³4.21(14). Compare Paulus Aegineta 3.43; Hippocrates, *De Internis Affectionibus* 15; Galen, *De Compositione* ... 9.4 (see note 160, above).

¹⁸⁴Paulus Aegineta 3.42; Hippocrates, *De Internis Affectionibus* 21; Galen, *De Compositione* ... 9.5 (see note 160, above).

¹⁸⁵4.22(15).

¹⁸⁶Paulus Aegineta 3.40; Hippocrates, *De Internis Affectionibus* 21; Galen, *De Compositione* ... 7 (see note 160, above).

¹⁸⁷4.23(16).

¹⁸⁸4.25(18).

¹⁸⁹Paulus Aegineta 1.43; Horace, *Sermones* 2.4.27-29.

¹⁹⁰4.26(19).

¹⁹¹5.26.30 B.

¹⁹²4.31 (24).

¹⁹³4.32 (25).

¹⁹⁴5.26.25.

GANGRENE

In cases of gangrene one must look for relief not only to medicine, but to a proper regimen, since gangrene never appears except in corrupted conditions of the body. Therefore, unless the patient is too weak, he should practice abstinence from food; he should use only foods of light nature which bind the bowels. After the disorder is arrested, a fuller diet may be used, of foods of the middle class, foods which tend to dry the bowels and the body. The drink should be cold rain water¹⁹⁵.

A curious statement is made by Celsus regarding the bites of snakes. One ought to know, he says, that the bite of every serpent is more harmful if the person who has been bitten is fasting. Therefore, it is helpful, when one is afraid that he may meet snakes, not to go out before he has eaten something¹⁹⁶.

CARBUNCLE

When the ordinary treatment for carbuncle fails and a cautery is necessary, the patient must refrain from taking food and wine. He may drink freely of water¹⁹⁷.

THERIOMA AND PHAGEDAINA

Two types of ulcers, therioma and phagedaina, may be treated first by regulation of the regimen. The physician should require the patient to remain in bed, to abstain from food, and to drink plentifully of water. When the inflammation has subsided, the patient may take food of good juice (compare 2.20), avoiding all things acrid. He may drink as much as he likes, provided he is content during the day with water; but at supper he may drink some tart wine¹⁹⁸.

ERYSIPELAS¹⁹⁹

In cases of erysipelas (*sacer ignis*), with the appearance of a slight fever, the patient should abstain from food. It is not wise to take mild and glutinous, or salt and acrid foods; the patient should take such foods as are between these sorts—e. g. unleavened bread, fish, kid, birds, and almost all game except the meat of wild boar. If there is no fever, the patient may take a tart wine; liquids, however, should be used more plentifully than food²⁰⁰.

PUSTULES

In the treatment of all pustules, it is necessary to lessen the quantity of food; the patient should abstain from everything acrid and weakening²⁰¹.

THE EYE

The eyes sometimes become inflamed, swollen, and painful. The principal remedies are rest and abstinence from food. For the first day the patient should take no food at all, and, if he can manage it, no water. A long fasting is not proper in cases of lippitude, for by fasting the phlegm becomes more fetid and acrid; but on the second day food ought to be given which is of the gentlest kind, and food, such as sorbile

eggs, from which a thicker phlegm may be made; if the trouble is slight, bread and milk may be given. On the following days, as the inflammation decreases, the quantity of food may be increased, but the food should be of the same kind; nothing salt, acrid, or weakening should be given to the patient, and nothing should be used by him for drink except water²⁰².

EARS

There are several disturbances of the ear which draw from Celsus a warning concerning diet. At the first feeling of pain in the ears, one should fast and observe a strict regimen. Where there is dulness of hearing, the patient should use food of the weakest and middle classes, and take diluted drinks. When there are noises in the ear, he should not use any weakening foods²⁰³.

NOSE

Patients with ulcers in the nose should eat sparingly, of food which is neither acrid nor of the strongest class²⁰⁴.

TOOTHACHE

Toothache, says Celsus, is counted among the greatest torments. The use of wine must be entirely forbidden, and at first total abstinence from food should be prescribed. When food is given, it should be soft, so that the teeth will not be irritated by chewing²⁰⁵.

In dealing with operations, Celsus frequently advises abstinence from food or the use of a spare diet for a day or two before an operation²⁰⁶.

LEHIGH UNIVERSITY,
BETHLEHEM, PENNSYLVANIA

EARL LE V. CRUM

PHARSALIA NOSTRA

In his *Bellum Civile*, Book 9, Lucan tells of Caesar's pursuit of Pompey after the Battle of Pharsalus. The quest proceeded by way of Asia Minor. The poet represents Caesar as turning aside to visit the Troad, in order to see with his own eyes the ground whereon Homer's heroes battled so many years before.

Assuming that Caesar might feel discouragement regarding his own fame as he thinks of the great exploits immortalized by Homer, Lucan hastens to reassure him by inserting the following apostrophe (980-986):

O sacer et magnus vatum labor, omnia fato
eripis et populis donas mortalibus aevum.
Invidia sacrae, Caesar, ne tangere famae,
nam, si quid Latiis fas est promittere Musis,
quantum Zmyrnaei durabunt vatis honores,
venturi me teque legent; Pharsalia nostra
vivat, et a nullo tenebris damnabimur aevo.

The general meaning of these verses is clear enough. Starting with the commonplace that it is the bard who makes great deeds immortal, Lucan intimates that the poem he is writing will survive as long as Homer's lays, and that Caesar may thus feel secure of undying fame.

In matters of detail, however, the passage is by no means free from difficulty. Thus, in 985, some have

¹⁹⁵5.26. 34 C-D. ¹⁹⁶5.27.10. ¹⁹⁷5.28. 1 D.

¹⁹⁸5.28. 3 C.

¹⁹⁹Paulus Aegineta 4.21; Galen, De Methodo Medendi 14.

²⁰⁰5.28.4 C-D. ²⁰¹5.28.15 D.

²⁰²6.6.1 E-G.

²⁰³6.7.1 B, 7 C, 8 B. ²⁰⁴6.8.1 B. ²⁰⁵6.9.1.

²⁰⁶7.4 A, 14 B; 7.19.1; 7.26.2 B.

not unnaturally assumed that *me* and *te* are quite parallel in meaning, and that it is prophesied that coming generations will read both Lucan's Civil War and Caesar's Civil War¹. Other things being equal, that is what the words should signify.

But this accords ill with the general context, for the theme of the passage is the service which *poets* render in immortalizing the great deeds of others. Mr. Housman therefore rejects this interpretation², though he does not explain how the words *me teque* are to be handled. But Mr. J. D. Duff, who interprets Mr. Housman's text, is quite explicit³: he renders by "posterity shall read my verse and your deeds. . ."

That is quite normal for *me*. . . *legent*; but it gives to *te* the meaning of *de te* or *tuas res gestas*, which is quite another matter. Some support is surely required for such an understanding of the words *te*. . . *legent*; but it is not easy to find an exact parallel. There might seem to be an approximation in the first couplet of Ovid, *Tristia* 2.391-396:

Si non Aeropen frater sceleratus amasset,
aversos Solis non legeremus equos,
impia nec tragicos tetigisset Scylla coturnos,
ni patrium crinem desecuisset amor.
Qui legis Electran et egentem mentis Oresten,
Aegisthi crimen Tyndaridosque legis.

But *aversos Solis*. . . *equos* (392) is a periphrasis for the name of a tragedy (*Thyesten*), and the construction with *legeremus* is virtually on the same footing as in the combination *legis Electran* (395), which is not at all parallel to *te*. . . *legent* of the Lucan passage.

Approaching the question from another angle, we may note that sometimes a leading construction controls what follows, as in *Romae Numidiaequae*⁴, or in *Antiochum in Syria*, *Ptolemaeum in Alexandria*⁵ *sese convenisse*. This principle may be responsible for *me teque* with *legent*⁶.

Verse 985 presents another problem, in the words *Pharsalia nostra*. It was early assumed that *nostra* was used here for *mea*, and that Lucan intended to designate his epic by these two words. However that may be, the name *Pharsalia* has, in fact, all but displaced what seems to have been the proper title of the poem (*Bellum Civile*, or *De Bello Civili*).

At present, however, majority sentiment is in favor of the view that *Pharsalia nostra* is not a reference to the epic as a whole. Assuming that *nostra* includes Caesar, Mr. Housman holds that *Pharsalia* is here the name of the battle that decided Pompey's fate. His

note begins thus: "*Pharsalia nostra*, proelium a te gestum, a me scriptum. . ." This is regarded by Fraenkel as the solution of an age-long puzzle⁷; and it is accepted by Bourguery and Ponchont, in their translation and note (2.175)⁸.

But, like many other attempts at betterment, this interpretation introduces a serious difficulty. Throughout his poem Lucan favors Pompey, and almost everywhere he is unfriendly to Caesar. But, after all, Caesar is the victor; and some even see in him the 'hero' of the epic. Hence, if Lucan is here speaking of his *entire* work, it is not wholly inconsistent for him to claim that he is immortalizing Caesar.

But the situation is very different if the words *Pharsalia nostra* are restricted in application to the battle of that name. For it is in his description of this very episode that Lucan rises to the apex of vicious and outrageous vilification of Caesar. To judge of this point, one should read that passage in its entirety; but it is too long to quote here⁹. It is enough to say that Caesar is portrayed as a fiend incarnate on the battle-field. Not content with this, Lucan states that, after the bloody work was done, a feast was spread at a point from which, as he banqueted, the victor could look out on the stricken field and gloat over the corpses as he recognized familiar faces (7.789-794):

Cernit propulsa cruore
flumina et excelsos cumulis aequantia colles
corpora, sidentis in tabem spectat acervos,
et Magni numerat populos, epulisque paratur
ille locus, vultus ex quo faciesque iacentum
agnoscat.

If this is the sort of 'glory' that is promised by Lucan to Caesar, it is of a kind from which the latter might well choose to be excused¹⁰. In the passage under discussion in this note the poet's tone in regard to Caesar is decidedly friendly; there is no evidence of sarcasm in his words. This circumstance is not easy to reconcile with the theory that the words *Pharsalia nostra* are meant to refer exclusively to the episode of the battle.

It is true that the account of the engagement was the high point of the narrative, so far as it is carried by Lucan; it is just for this reason that something is to be said in favor of the view that, speaking in an offhand way, the poet refers to the epic as a whole in the words *Pharsalia nostra*¹¹, the designation being determined by one outstanding detail¹².

THE UNIVERSITY OF CALIFORNIA

H. C. NUTTING

¹See Francken's edition, *ad locum* <M. Annaei Lucani Pharsalia Cum Critico Commentario Edidit C. M. Francken (Two Volumes. Leyden, A. W. Sijthoff. The title-pages of my copy bear no date. The Praefatio of Volume 1 is dated 'Februarius, 1896'; that of Volume 2 is dated April 5, 1897. C. K.>.

²In his edition (Oxford, Blackwell, 1926). <For a review of this work see THE CLASSICAL WEEKLY 21.54-56. C. K.>.

³In his translation, in The Loeb Classical Library (1928). Lemaire (1832) comments thus: "Meos versus et tuum nomen".

⁴Sallust, *Bellum Iugurthinum* 33.4. Here, throughout the italicized words the construction is that which is usual with the name of a town.

⁵Livy 42.26.7. Here throughout the italicized words the construction is that which is usual with the name of a country.

⁶In his note on 986, Mr. C. E. Haskins contents himself with referring to Vergil, *Aeneid* 9.446-447 *Fortunati ambo, . . . nulla dies umquam vos eximet aevo*. This means that he interpreted *me teque legent* by 'will read of me and of you'.—Mr. Haskins's note is to be found in the volume entitled *M. Annaei Lucani Pharsalia*, Edited With English Notes, by C. E. Haskins. With an Introduction by W. E. Heitland (London, George Bell and Sons, 1887). C. K.>.

⁷Gnomon 2 (1926), 529: "So ist 9.985 das tausenfach zitierte *Pharsalia nostra*. . . zum ersten Male, soviel ich sehe, voll verstanden".

⁸"C'est-à-dire la bataille gagnée par toi et chantée par moi". <This translation will be found in a work entitled Lucan. La Guerre Civile (La Pharsale). Texte Établi et Traduit, in two volumes (Paris, 1926, 1929). Volume 1, covering Books 1-5, is by A. Bourguery; Volume 2, covering Books 6-10, is by A. Bourguery and Max Ponchont. C. K.>.

⁹See 7.728-817.

¹⁰Here may be mentioned the quaint note of the scholiast as quoted by Oudendorp: *Suam Pharsalam dicit, in qua contra Caesarem dimicavit*.

¹¹In weighing the force of *nostra*, we should take into account that in 986 there is some manuscript support for the reading *damnabitur* (as against *damnabitur*), though this is by no means a decisive factor in the matter.

¹²Compare Oudendorp's prefatory note to Book 1, and recall how trifling are the details that are responsible for the names of some of the plays of Plautus, e. g. *Rudens*, *Trinummus*.

REVIEWS

Athletics of the Ancient World¹. By E. Norman Gardiner. Oxford: At the Clarendon Press (1930). Pp. x + 246. 215 Illustrations. \$12.00.

Greek Physical Education². By Clarence A. Forbes. New York and London: The Century Company (1929). Pp. vii + 300.

The titles of the two books here under review suggest much the same thing, but we find, on examination of their contents, that the books overlap in only the slightest degree. Dr. Gardiner is concerned with the actual practice of athletics among the Greeks and other peoples of antiquity; Professor Forbes deals with the organization of Greek pastimes on a large scale.

Students of classical antiquity have great reason for thankfulness that Gardiner lived to complete this, his last work. It contains, to be sure, much that was found in his earlier volume that has long since become something of a classic³. But in the new study he narrowed and also broadened the field of his inquiry. He omitted a great deal of historical detail relative to festivals; he insisted less upon his archaeological data; but he adduced parallels and analogies from the sports of peoples other than the Greeks; and he exploited new material that had come to hand in the preceding twenty years. Within the limits imposed on his task, he presented an almost complete exposition of his subject. I say almost, because documentary evidence has been employed somewhat sparingly and even, I feel, haphazardly.

Gardiner combined in a single personality the unusual gifts of scholar, *littérateur*, and enthusiast. This is why his books are such delightful, and at the same time authoritative, reading. He was an historian of amazing power and insight, and nothing could be finer than the historical sections of *Athletics of the Ancient World* as well as the like sections of his well-known work, *Olympia*⁴. At the same time, I have little doubt that he was fully persuaded that his real strength as a scholar lay in his ability to interpret to moderns the ancient Greek athletic world. In this he seems to

have been deceived. His knowledge of ancient pastimes was unsurpassed and his interest in them boundless. But it is in the setting forth of the details of Greek competition that he shows his only apparent weakness. If I may be permitted to speak as one who has, at one time or another, competed in almost all forms of sport, I would say that Gardiner's accounts of the games not infrequently ring false in my ears, and seldom ring with absolute truth. He had not the athlete's 'feeling' for how the thing was actually done. He was reasonably at home, it is true, in the spheres of running and of boxing, but he was often at sea when it was a question of jumping, weight-throwing, and especially wrestling. In a fair number of cases his interpretations of athletic scenes on the Greek monuments are sadly at fault, so soon, at least, as he proceeds from what is general to what is special. Nevertheless the charm and the scholarly accuracy of the work go very far to conceal its latent faults.

Athletics of the Ancient World is magnificently illustrated—to this fact, perhaps, is to be imputed its portentous price. There should be a tidy profit were the book sold at half the sum.

Professor Forbes's book is most unhappy in the title which it bears. The words "Physical Education" present a philological anomaly, and are reminiscent of a darker aspect of American University life. The book is slighter than Gardiner's and is devoid of illustration. The author has made much use of modern authorities, but has by no means slighted the ancient sources of information. The work is, indeed, a mine of knowledge relative to Greek physical training. One feels that it ought to stand for many years as the final word on many of the subjects which it treats. The chapter which deals with the Athenian Ephebia (109-178) is a particularly fine study. From a very careful examination of the genesis of the institution, the author reaches the conclusion (which is that of Wilamowitz, Busolt-Swoboda, and others) that it did not come into being till 335/4 B. C. Gardiner, be it noted, is convinced (73, note 1) that "there was some sort of organized gymnastic training for youths of this age at a much earlier date". But Professor Forbes maintains (121) that "there is no shred of evidence" to support such a view. A reconciliation between these opposing beliefs might be found through the consideration that the word 'organized' is a more or less relative term. Surely the youth of ephebic age participated in some form of physical exercise. The only question is, To what degree were the exercises systematic?

The style of Professor Forbes is pedestrian, but not unpleasing. A curious lapse may be pointed out in the assertion (60, 73) that Solon "forbade the schools to open before sunrise or close after sunset". A frivolous-minded reader might suggest that, in that case, the schools must remain open all night. I have noticed, however, but one erroneous statement in the book. It is to the effect (108, note 1) that "... The Athenian gymnasia were outside the walls". The author has forgotten the gymnasia of Ptolemy and of Diogenes, which must have been somewhere to the north of the

¹The contents of this volume are as follows: List of Illustrations (viii-x); I. Introduction. The Meaning of Athletics (1-3); II. Sports in the Ancient East (4-17); III. Athletics in Homer (18-27); IV. Athletics and Religion (28-52); V. Athletics and Art (53-71); VI. Athletics and Education (72-98); VII. Professionalism (99-116); VIII. Roman Sports (117-127); IX. The Stadium and the Foot-race (128-143); X. Jumping (144-153); XI. Throwing the Diskos (154-168); XII. Throwing the Javelin (169-176); XIII. The Pentathlon (177-180); XIV. Wrestling (181-196); XV. Boxing (197-211); XVI. The Pankration (212-221); XVII. A Greek Athletic Festival (222-229); XVIII. Ball Play (230-238); Selected Bibliography (239); List of Common Abbreviations (240); Index and Glossary (240-245); Index of Museums and Collections (245-246).

²In connection with the chapter on Professionalism I would call attention to an article by Clarence A. Manning. *Professionalism in Greek Athletics*. *THE CLASSICAL WEEKLY* 11.74-78. C. K. >.

³The following is the Table of Contents of this work: I. Introduction: The Beginnings (3-11); II. The Spartan Agoge (12-43); III. Physical Education in Crete (44-53); IV. Athens before 335 B. C. (54-92); V. Theories of the Philosophers (93-108); VI. The Athenian Ephebia (109-178); VII. The Remainder of Greece and the Greek World (179-257); VIII. Conclusion (258-262); Appendix (263-264); Glossary (265-270); Bibliography (271-288); Abbreviations Employed for Periodicals and Collected Works (289-293); Index (295-300).

⁴Greek Athletic Sports and Festivals (1910). <For a review of this book, by Professor C. B. Gulick, see *THE CLASSICAL WEEKLY* 4.100-102. C. K. >.

⁵History and Remains of Olympia (1925). <For a review of this book, by Professor Fraser, see *THE CLASSICAL WEEKLY* 20.88-89. C. K. >.

Aropolis⁶. Very probably the gymnasium of Hadrian was found in the same region. But it is possible that Professor Forbes wished to limit his observation to the classical period.

UNIVERSITY OF VIRGINIA

A. D. FRASER

A Concise Etymological Dictionary of Latin. By T. G. Tucker, Emeritus Professor of Classical Philology in the University of Melbourne. Halle (Saale): Max Niemeyer Verlag (1931). Pp. XXXI + 307.

Many teachers of Latin and not a few who have a right to be called scholars have found it difficult if not impossible to use the handbooks on Latin etymology hitherto available⁷. They have long desired a new work omitting the more dubious etymological speculations, written in a clear style, and without excessive use of abbreviations and technical symbols. The title of Professor Tucker's book will seem attractive to such persons, and the fact that the work is written in English will be no drawback.

Under these circumstances it is all the more important to point out as promptly as possible that Professor Tucker's etymological dictionary is utterly unreliable. He is well versed in linguistic science; but he lacks the prime requisite for worth-while writing on etymology, namely sound and sober judgment. The mere fact that he gives (XXV-XXX) a list of 940 words for which he has in this work himself proposed new or partly new etymologies should serve as a danger signal. After the immense amount of work devoted to Latin etymology so much innovation—especially by a single man—can scarcely be sound. A glance at almost any page will show that the fears suggested by this word-list are justified. For example, *canis* is separated from *κύων*, 'dog', and is derived from *cano*, which Professor Tucker interprets as meaning 'cry' ("not necessarily melodiously", he adds, as of frogs, ravens, cocks...: cf. *canis*...). The word *bos* is with equal confidence derived from a root denoting the animal's cry, although Professor Tucker is not quite certain whether this root was Indo-European **gwen*, or **beu*.

The latter example is typical of the book in another way also. Professor Tucker regards (V) it as particularly important to penetrate behind the meanings of the Indo-European roots, as usually assumed, to "the discovery of the basic notions of such roots...", but he seems not to realize our total lack of evidence upon which to base any such "discovery". Hence he sets forth some very wild conjectures.

The new book must be consulted by specialists; there is always a chance that some of the new ideas may prove fruitful. It cannot be recommended to scholars whose chief interest lies elsewhere; still less should it be purchased for School libraries.

YALE UNIVERSITY

E. H. STURTEVANT

⁶See Walter Judeich, *Topographie von Athen*², 353, 379 (Munich, Beck, 1931).

⁷Alois Walde, *Lateinisches Etymologisches Wörterbuch* (Heidelberg, Winter, second edition, 1910, third edition, Parts 1-4, 4, 4a, 4b, 1930-1931 <for a review of this edition, Parts 1-4, see THE CLASSICAL WEEKLY 25.135-136. Part 5, *cyma*... *emo*, pages 321-400, has appeared in 1932. C. K.> Friedrich Müller-Izn, *Altitalisches Wörterbuch* (Göttingen, 1926).

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

VIII

Modern Language Notes—March, Chaucer's 'Brutus Cassius', H. T. Silverstein [an explanation of "the making of two Romans into one"].

New Republic, The—February 24, Review, generally favorable, anonymous, of Arthur Weigall, *The Life and Times of Marc Antony*.

Nouvelle Revue Française—December, Sénèque le Tragique, Robert Brasillach; Médée: Les Adieux, Sénèque [French verse translation of Seneca, *Medea* 447-559, by R. B. <brasillach>]; January, Un Idéaliste de Province, Albert Thibaudet [an appreciation of the Homeric scholar, Victor Bérard].

Publications of the Modern Language Association—March, Spenser's Garden of Adonis, Josephine W. Bennett [the article attempts "to present an interpretation of the whole passage which treats it as a single, continuous, and serious allegory, based entirely upon a body of well-known Platonic and Neo-Platonic conceptions about the organization of the universe, and containing no elements of the Lucretian theory of origins"]; Classical Coinage in the *Faerie Queene*, John W. Draper ["Spenser followed no very systematic rules for the derivation of his proper names; but he unquestionably gave great care to selecting or inventing them; and he clearly meant his readers to appreciate the significance of the Greek and Latin as well as the English and romance derivatives; the meter sometimes requires recognition of the Greek pronunciation; the contrasting doublet names like Una and Duessa are clearly intentional; the classical meanings regularly fit the characters concerned; and Spenser more than once calls attention to this either by remarking on the propriety of names or by translating them". Spenser "apparently addressed the *Faerie Queene*, from first to last, to the patronage of the aristocracy.... Spenser's use of classical proper names must have constituted a persuasive compliment to the educated men of the day"].

Revue de Paris—December 1, Victor Bérard, by Louis Aubert; February 1, Le Mouvement Historique, A. Albert-Petit [review, favorable, of G. Glotz, *La Grèce au V^e Siècle*, and of Jerome Carcopino, *Sylla ou la Monarchie Manquée*]; February 15, Tableaux de Corfou, Jacques Boulenger; March 1, Dans un Village, à Corfou, Jacques Boulenger; Le Mouvement Historique, A. Albert-Petit [review, unfavorable, of Arthur Weigall, *Neron* (in the French translation by Maurice Gerin)].

Revue de Questions Historiques—October, Le Théâtre à Byzance et dans l'Empire du IV^e au XIII^e Siècle: I. Le Théâtre Profane, Albert Vogt; L'École Française de Rome, E. G. Ledos [an article commemorative of the fiftieth anniversary of the French School of Classical Studies at Rome]; Review, generally favorable, by C. Sourdille, of Jean Bayet, *La Sicile Grecque*.

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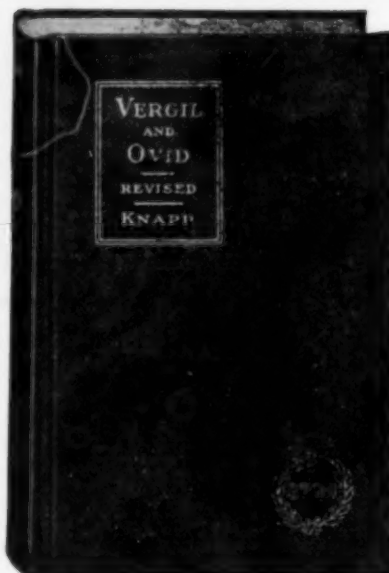
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